

right of Mnngs or rulers to interfere in the rule of souls, a phrase which they gave the widest interpretation, but, in insisting on the doctrine of authority in belief and the exclusive right of the Church in its Head and its Tradition to determine what should be believed, enclosed the exercise of human reason in the narrowest circle. Against the former there rose a few great antagonists. The secular spirit found at least one champion in Arnold of Brescia who taught that the Church should be subject to the State, and advocated the reduction of the Church in its head and members to apostolic poverty. Such a spirit was aided by the revival of Roman law, taught by Irnerius at Bologna, which with its lucidity and completeness could not fail to win devotees, as it could not fail to be favoured by emperors and kings, whose power as against the Canon Laws it was calculated to exalt.

Against the latter conception was found Arnold's master, the brilliant and fascinating Abelard, with his intellect that refused to be chained, a man before his times, the "Knight-errant of Philosophy." It was fatal for him among the honest bigots of that age that the daring Breton with his Celtic audacity should declare, "Faith is an

opinion,
an estimate of Truth." His foe St.
Bernard
expressed the tenet of the mass of
Church and
society in that century when he set
against it,
"Faith is not an opinion, it is a
certitude."

A second factor was the spirit of
communal